

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR.

[ESTABLISHED 1840].

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*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (ST. JOHN 15: 26).*

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GEORGE A. SMITH.

II.

BAPTISM.—ZION'S CAMP.

IN the winter of 1828, Father John Smith received a letter from his nephew Joseph, who then lived in western New York, in which a very striking prediction occurred, foretelling awful judgments upon the present generation because of wickedness and unbelief. The letter made a deep impression upon the mind of George A., who, but a boy of eleven years, was capable of appreciating the statements it contained, which he treasured in his memory. His father observed on reading them: "That Joseph writes like a prophet!"

In August, 1830, the father of the Prophet and his brother Don Carlos visited their relatives in Potsdam and vicinity. They brought with them a copy of the Book of Mormon, which they left with Brother George A's father, while they went on to visit Father Asael Smith and family. During their absence George A. and his mother read a great deal in the strange new book or "Golden Bible" as it was popularly called. The neighbors, who often came in and heard portions of it read, ridiculed it and offered many objections to its contents. These, young George A. soon found himself trying to answer, and although he professed no belief in the book himself, having in fact noted many serious objections to it, he was so successful in refuting the charges the neighbors brought against it that they generally turned from the argument discomfited, with the observation to his mother that her boy was a little too smart for them.

When his uncle and Don Carlos returned, George A. laid before them his objections, which he believed to be unanswerable. His uncle took them up carefully, quoted the Scriptures upon the

subject, showed the reasonableness of the Record and was so successful as to entirely remove every objection and to convince him that it was just what it purported to be. George A. from that time ever after advocated the divine authenticity of the Book of Mormon. He was also convinced of the necessity of religion, and not being sufficiently instructed by his relatives how to obtain it, after they had left, he attended a protracted series of Congregational revival meetings. These lasted seventeen days, and effected the conversion of every sinner in Potsdam, who attended them, except George A.; who went to the meetings regularly, sat in the gallery listening attentively, but waited in vain for the sensation of religion, which should bring him down to the anxious bench. Finally, prayers and exhortations having failed, the minister, Rev. Frederick E. Cannon, pronounced him reprobate and sealed him up unto eternal damnation, saying, "Thy blood be upon thine own head!" Nine times he thus delivered this inoffensive but unsatisfied seeker for religion to the buffetings of Satan and the burning of an endless hell.

During this time George A's father had become convinced of the truth; two Elders having visited the neighborhood and preached the restoration of the gospel and of the Holy Priesthood. On January 9th, 1832, he was baptized, having to get up from a bed of sickness for that purpose. He had been afflicted for a long time, being unable to even walk as far as the barn near his house, and when he proposed to go out into the cold and be baptized, the neighbors freely predicted that the water would kill him. George A. cut the ice in the river and cleared a path through two feet of frozen snow for a distance of forty rods, to facilitate the performance of the ceremony, which he witnessed. From the time of his baptism under these circumstances his father improved in health, was soon after ordained an elder and began to preach. This change in the life of one, who had been so faithful and dutiful a member of the Congregational church, called out great opposition to him. Ministers followed him about in the field of his missionary labors and attempted to refute his testimony and overthrow his arguments. But their efforts to destroy only developed the ability of Elder Smith to prove his ground and substantiate the truth he was commissioned to proclaim. Finally he arranged for meetings in his own village and astonished his neighbors and friends with the display of Scripture lore he had acquired and the fluency of his reasoning.

A certain Methodist minister named Hall, attempted to reply to a discourse that had been delivered. The people of Potsdam had all been invited to be present, except John Smith's family. However, George A., then fifteen years old, went to the meeting. Among other things Mr. Hall assailed was modern revelation. He quoted Revelation 22: 18, and wildly denounced anyone who should proclaim the possibility of new revelation being added to

the sacred word. He said that after John wrote that Revelation the canon of Scripture was full and that nothing had been revealed from heaven since. He also stated that the Book of Revelation was the last which John wrote. At this assertion George A. leaned forward and looked the minister very closely in the eye, causing him to blush deeply and to stammer out the remainder of his discourse with much hesitation and confusion. At the close of the services about forty of the congregation gathered around George A., and asked him what he thought of the sermon. He replied: "I am surprised that a man like Mr. Hall should so deliberately lie about a matter that everybody can know by looking in their family Bibles. It is shown by the chronology and is a notorious fact that the three epistles and also the gospel of St. John were written long after the Revelation."

"A few days after Mr. Hall's meeting," says our autobiography, "Mr. John Dorothy, an influential and wealthy member of the Presbyterian or Congregational church proposed to me that if I would leave my father and pledge myself never to become a Mormon and commence immediately to go to school, he would warrant me seven years education without it costing me a dollar; that he was authorized to assure me that there should be no failure, as the Young Men's Educational Society wished me to study divinity and become a Presbyterian minister. I told him that Mr. Cannon, his minister, had sealed me up unto eternal damnation and I would consequently be unfit for a minister. He replied, that would make no difference. I told him the reason why it would make no difference was that Mr. Cannon had no authority from God and I would not preach without authority as the Presbyterian ministers did. He then said I might choose my profession and I should have the education anyway, if I would agree never to join the Mormons. I had always desired a liberal education but I told him that my father was sick and that the Fifth Commandment required me to honor my father and mother; and it was my duty to stay and take care of them as I was their only dependence. He replied: "Your father and mother have dishonored themselves by becoming Mormons. Take my advice and I will insure you a liberal education, and you may become a member of Congress. I will guarantee that you shall have as good an education as can be got, without it costing you a farthing but your time in getting it, and the wealthiest members of the church are ready to back me up in what I am saying."

This was a great temptation to a young man whose mind was bright and who had already learned enough to know the value of a thorough education and to desire it. But George A. had been impressed with the necessity of getting a knowledge of religious truth. He had been counseled by his uncle and his parents to pray for it, and had already acquired the habit of praying secretly. Until he should learn the will of God concerning himself he was

not willing to make any such engagement as was proposed by his philanthropic friends. He continued his prayers and was finally convinced that he should be baptized. Therefore, on the tenth of September, 1832, he was led into the water by Elder Joseph H. Wakefield, and received that ordinance, and was confirmed by Elder Solomon Humphrey. These same elders had administered the ordinances to his parents.

For two years George A. had performed the greater part of the labor on his father's farm, but in the winter of 1832-3, he attended school and gave considerable attention to studying the gospel and its requirements. He had many temptations during this period. The spirit of the evil one harrassed him continually, trying to break down his faith and to create doubts respecting the rightfulness of his obedience to the ordinances of the gospel. These feelings he manfully struggled against, sought the Lord in prayer, and finally conquered. On the first of May, 1833, he started with his parents to Kirtland, Ohio, the gathering place of the Saints. They arrived on the twenty-fifth of that month, and were warmly welcomed by the Prophet Joseph and the Saints who had gathered there, numbering about five hundred.

On the journey, a man that had been baptized, and that Brother John Smith was assisting to gather with him, apostatized because one of his horses died. He said he did not think God would permit his horse to die on the way if it was His will for them to gather to Kirtland. Soon after their arrival, another family left the Church on equally valid grounds. They had been invited to reside temporarily, with the Prophet's family, and Joseph's wife had offered them a cup of tea at supper time. They said they had seen the Prophet come down from the room where revelations were given, and drink tea and coffee, contrary to the Word of Wisdom. They assigned this as the chief reason for their apostasy.

Immediately on reaching Kirtland, George A. became interested in affairs of the Church. He was delighted with his cousin, the Prophet, whom he had never seen before. He was on hand for any duty required, and spent many nights guarding the houses of the brethren who were in much danger from mobs. His days were occupied as follows: "I was engaged during the summer and fall quarrying and hauling rock for the Kirtland temple, attending masons and performing other labor about its walls. It was built of bluish sandstone, and the basement story, corners, windows, caps and sills were of neatly cut stone. The body of the building was carried up with rough stone, and afterwards, cemented and finished off to match the basement. The first two loads of rock taken to the temple ground, were hauled from Stanard's quarry by Harvey Stanley and myself."

Soon after arriving in Kirtland, Father John Smith purchased a small farm about two miles from the temple. He cleared ten

acres of the heavily timbered land, and built a log house for the accommodation of his family. In the spring of 1834, this house was finished by Brigham Young, who had been employed to lay the floors and do some other carpenter work on it. While thus occupied, George A. first met and became acquainted with the man whom he was destined to be associated with in a long career, characterized by some of the most trying scenes and thrilling events which ever fall to the lot of men.

In the spring of 1834, the first event in Brother George A.'s life, of great historical importance occurred. It was his journey with "Zion's Camp" to Missouri. The following extracts from his autobiography contain an account of interesting incidents which marked that memorable pilgrimage:

"I was selected by President Joseph Smith, Jr., to accompany him to Missouri, in fulfilment of the revelation concerning Zion, given in Kirtland, February, 1834, being then in my seventeenth year. My father furnished me with a musket generally known as a Queen's Arm, a pair of pantaloons made of bed ticking, a pair of common cotton shirts, a straw hat, cloth coat and vest, a blanket, a pair of new boots and an extra shirt and a pair of pantaloons, which my mother packed up in a knapsack made of apron check. In this fit out, May 5th, 1833, I started with my brethren in the company called Zion's Camp. I was large for my age, my eyes, which were always very weak, were inflamed. The first day we traveled twenty-seven miles; I slept in the barn of Mr. Ford, in the town of Streetsborough; my new boots blistered my feet severely, and Joseph gave me a pair of his own, which were a great relief to me. \* \* \*

"On Friday, the 16th, I got into the wagon to ride a short distance with Presidents Joseph and Hyrum Smith and Brother Ezra Thayer. We were traveling through a thicket of small timber of recent growth—Brother Joseph said: 'I feel much depressed in spirits, there has been a great deal of bloodshed here at some time. When a man of God passes through a place where much blood has been shed he will feel depressed in spirits and feel lonesome and uncomfortable.' We soon came out of the timber where a large farm had been cleared, and to the left of the road was a mound sixty feet high, occupying about an acre of ground, set all over with apple trees, which were growing in a very thrifty manner. We went to the mound, found that holes had been dug into it, which disclosed the fact that it was filled with human bones. Hyrum said he believed that a great army had sometime been slain and piled up and covered with earth—an ancient manner of burying the dead from a battlefield. The country for miles around was level. \* \* \*

"Saturday, the 17th, we camped in the township of Wayne, in Indiana; myself and many of the brethren were much fatigued and sore footed, and our stockings wet with blood, we having traveled

forty miles. I called at a house and drank the first buttermilk I ever drank in my life. I told the company what I had been drinking, when they produced a bucket and desired me to get them some. I went and got a bucket full. They all drank heartily until it came to R—O—, who complained that the bucket was one which the horses drank out of. I told him if he had seen the churn he would not complain of the bucket. I need not say they drank all the buttermilk and sent for more. \* \* \*

“Tuesday, June 3rd. During our noon halt near the place where the town of Pittsfield now stands, Joseph stood on a wagon wheel and made a speech to the Camp. He said the Lord was displeased with us, that our murmuring and faultfinding and want of humility had kindled the anger of the Lord against us, and that a severe scourge would come upon the Camp, and many would die like sheep with the rot. He said, ‘I cannot help it, it must come, but by repentance and humility and the prayer of faith, the chastisement may be alleviated, but cannot be entirely turned away, for as the Lord lives, this Camp must suffer a severe scourge for their wickedness and rebellion. I say it in the name of the Lord.’

“This prophecy struck me to the heart. I thought we should probably get into a battle with the mob and some of us get killed. Little thought I that within four weeks a dozen of my brethren would be laid in the ground without coffins by the fell hand of the plague; but so it was, and I learned ever after to heed the counsels of the Prophet and not murmur at the dispensations of Providence. \* \* \*

“June 25th. Last night, many of the brethren were violently attacked with cholera, their moans were truly terrific, some falling to the ground while they were on guard. Joseph and Hyrum attempted to administer and rebuke the disease, but they were also seized with the cramp; to use Hyrum’s description: ‘It seized us like the talons of a hawk.’ The Prophet Joseph took a full share of the fatigues of the entire journey, in addition to the care of providing for the Camp and presiding over it, he walked most of the time, and had a full proportion of blistered, bloody and sore feet, which was the natural result of walking from twenty-five to forty miles a day in a hot season of the year; but during the entire trip he never uttered a murmur or complaint, while some of the men in the Camp complained to him of sore toes, blistered feet, long drives, scanty supply of provisions, poor quality of bread, bad corndodger, frouzy butter, strong honey, maggotty bacon and cheese, etc. Even a dog could not bark at some of the men without their murmuring at Joseph; if they had to camp with bad water, it would nearly cause rebellion; yet we were the Camp of Zion, and many of us were prayerless, thoughtless, careless, heedless, foolish or devilish, and yet we did not know it. Joseph had to bear with us and tutor us like children. There

were many, however, in the Camp, who never murmured and were always ready and willing to do as our leader desired."

On arriving at their destination, this celebrated Camp dispersed; the members receiving honorable discharges signed by the commanding officers. Brother George A.'s was dated July 3rd, 1834, signed by Lyman Wight, Major-General.

(TO BE CONTINUED).

## WILL YOU SET THE EXAMPLE?

BY EDWARD H. ANDERSON, Editor *Improvement Era*.

IN order that humanity may enjoy and acknowledge the inestimable blessings that shall come out of the recent great world conflict, the people of the earth must bear calmly and with firm determination, the obligations and responsibilities that rest upon them, under those blessings.

The nations are offered liberty.

The perfect law of liberty, the gospel of Jesus Christ, is also offered them. Let it be remembered, however, that they must assume the burden of liberty implied in Christ's admonition: "All things whatsoever ye would that men should do to you, do ye even so unto them: for this is the law."

The Latter-day Saints have been entrusted with the promulgation of the perfect law of liberty, the gospel of Jesus Christ. This carries with it a marvelous responsibility. Two things pertaining to this duty that our young men should ponder were mentioned in a recent warning by Elder David O. McKay:

"Read the signs of the times, and see if you cannot discern the existence and providence of an Allwise Creator. As soon as you feel that truth in your hearts, and know it, sin will become, O how distasteful to you!"

"Realize that you must set an example of purity and chastity to the world. It is the crying need of the world to-day! In this respect the boys and girls of Zion must lead. If you fail, the world will ask you, when you claim to have the gospel, the perfect law of freedom, 'What are the fruits of it?—What the fruits!'"

"The foundation of growth in this Church is purity, with faith in God. Young men of Zion, can you not see what the nations need? Will you continue to set the example?"

Will you, dear reader, be a servant with us in the great cause? The invitation is to all. The appeal is to you.

THIS earthly life, when seen hereafter from heaven, may seem to us like an hour passed long ago, and but dimly remembered.

THURSDAY, SEPTEMBER 4, 1919.

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EDITORIAL.

WORK OF LADY MISSIONARIES.

It is not the intention to say much concerning the labor of our lady missionaries at present. We hope later, when more fully informed of its extent and general effectiveness, to devote time and space to the consideration and encouragement it deserves.

For the moment there is before us a brief account of a kind of service that is of interest and merits all praise. It is contained in a letter from Sister I. Kershaw, of Clayton, near Bradford. She and Sister Briggs accepted an appointment to spend one week in missionary work in the Halifax branch. She says: "This is about what we accomplished. We visited twenty-five saints' homes. We spent six hours tracting. We delivered nine hundred and eighty-four tracts. We had three invitations in while tracting. We engaged in seventeen gospel conversations, which occupied six hours' time. We attended six meetings, and visited six families of investigators, and got ten to attend the branch conference on Sunday. We spent five hours going to and from our tracting district. The rest of the time was spent in stamping our tracts, having our meals, etc.

"The condition of some of the saints was not at all encouraging, as they had not attended meetings for quite a long time. Through our faith and prayers and the help of the Lord I think there were about nine of these that came to meeting on Sunday, and who also promised they would come in the future.

"I should like to say that we enjoyed our labors and were blessed many times, and I can testify that our prayers were answered and that we were sent to some of the honest in heart; and I know that our labor will not have been in vain, for which we give the glory to our Father in heaven."

No doubt many examples, such as the above, could be furnished from various parts of the mission. We shall be glad to hear from others, even though space may forbid the publication of their reports. The occasional appearance, however, of a brief resume of the faithful work the sisters are doing is sure to create extended interest and to awaken a further desire among them to supply as much service of this nature as possible. It is needful and necessary, in the absence of elders from Zion, that wherever and whenever possible for the sisters to accept these brief appointments to neighboring branches, they should be encouraged to do so. The Lord sanctifies all such volunteer labor in His cause, and mag-



nifies its influence and power for good, in spreading abroad the word and testimony of Jesus.

How blessed is the privilege of so laboring! There is no more important work being done upon the earth. To carry to the doors of His children the message that our Heavenly Father has delivered to us, calling them out from the darkness of error and sin into the glorious sunlight of eternal truth.

J. F. W.

## THE RIVALS.

A MOTHER'S sagacity makes her prophetic. When the English statesman Charles Fox was eighteen years of age, his mother, Lady Holland, paid a visit to Lady Chatham, the mother of William Pitt. On her return she said to her husband, "I have been this morning with Lady Chatham: and met with little William Pitt, now eight years old, and really the cleverest child I ever saw. Mark my words—that boy will be a thorn in Charles's side as long as he lives." The mother's prediction was fulfilled to the letter. Fox and Pitt became the first men in the House of Commons, the leaders of their respective parties, and earnest rivals. During twenty years of Parliamentary conflict Pitt was both a thorn in Fox's side, and a thorny hedge which he could neither leap over nor break through.

When Fox had already risen to the position of a great debater in the Commons, he and Pitt, then a collegian of fourteen years, were introduced to each other during a debate in the House of Lords. As the discussion proceeded, Pitt repeatedly turned to Fox and said, "But surely that might be met thus," or "Yes; but he lays himself open to this retort." The precocity of the lad impressed Fox, and he frequently mentioned the significant fact, that during the whole sitting the youngster seemed to be thinking of nothing but how all the speeches on both sides could be answered.

Fox made his first speech in the House of Commons before he was twenty-one, answering Burke with such effect that cynical Horace Walpole wrote: "Cicero's labored orations are puerile in comparison to this boy's manly reason." Twelve years after, another boy—he was twenty-two—rose in the House to deliver his maiden speech. The chronicler of the day recorded: "Mr. William Pitt spoke with a fluency, a precision, a dignity, and a method which are usually the acquirements of many years practice." "It is the best first speech I have heard!" exclaimed jolly Lord North. The friends of his father said they "could no longer lament the loss of Lord Chatham, for he was again living in his son."

As Fox was complimenting the young orator, an old member said, "Ay, Mr. Fox, you are praising young Pitt for his speech.

Excepting yourself there is no man in the House can make such another. Old as I am, I expect to hear you both battling it within these walls as I have done your fathers before." Fox was silent by the awkward compliment. But Pitt, with admirable presence of mind, answered, "I have no doubt, Sir, you would like to attain the age of Methuselah." Yet the old member's prediction came to pass within five years.

Fox always opened his speech badly. Until he got warmed with his subject, he stammered out common-places and repeated himself, using language that was neither polished nor exact. Gradually the subject took possession of him. Then he forgot himself and everything around him. One by one he stated the arguments of the opposition, and one by one he replied to them. Frequently the reply would come forth in a burst of eloquence that fired the audience and burnt up the opposing argument. When he sat down the members breathed as men who had just emerged from a torrent that had swept along their feelings and convictions.

Pitt spoke with the dignity of a statesman who had a Parliament to convince and a government to administer. His elocution was that of the finished orator. His matter was arranged as skilfully as a state paper, while the reasoning by which he supported his opinions was noted for clearness and force. He came into Parliament so accomplished an orator that Wilberforce said: "His first speeches were almost equal to his last." This precocious oratory was due to his early training. His father, Lord Chatham, used to make him, when but a little boy, declaim by the half-hour. If the boy did well, he was praised and his excellencies mentioned one by one. If he did badly, his faults were pointed out and he was made to correct them on the spot. Every morning he recited in Virgil or Livy to his tutor, giving a literal translation of the passage. In the evening he read the same passage to his father, and gave a free and elegant translation of it. There is no better method for one anxious to become a fluent and correct speaker than Pitt's method. An elegant translator will, other things being equal, speak with elegance. The rivals became "brothers in the tomb." Both died in the same year, and were buried side by side in Westminster Abbey.

"Drop upon Fox's grave the tear,  
 'Twill trickle to his rival's bier;  
 Over Pitt's the mournful requiem sound,  
 And Fox's shall the notes rebound."

J. F. W.

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FLOWERS so strictly belong to youth that we adult men come to feel that their beautiful generation concerns not us. We have had our day, now let the children have theirs.—EMERSON.

## THE THIRD EPISTLE OF ST. PETER.

IN the year 755, when Stephen II. occupied the papal chair, Rome was besieged by the Lombards, a people whom the king of the Franks had brought under subjection. Pepin, the king, was about to return into his own country from Italy, after having made several conquests, when Pope Stephen entreated him to remain until the ceded provinces should be placed in the actual possession of the pope. But Pepin, thinking he had done sufficient in being the cause of the transfer to the papal chair of a goodly portion of the conquered territory, paid no attention to the entreaty, and returned at the head of his armies into his own country. Again, Stephen entreated the Frankish king to restore to the pontifical authority the territory now wrested forcibly from it by the Lombards, this time sending a letter to him and his sons, addressed in the following terms: "We pray you, most excellent sons of the Lord, to take compassion on the holy church of God and of St. Peter, and *put her in possession of all that by your donation you are firmly tied and bound to render. Remember, and in your hearts' core hold fast by the promises you have made to the keeper of the gates of the kingdom of heaven. \* \* \** Hasten to expedite the delivery of your donation, that you may not mourn your remissness to all eternity." But still the king and his sons were in no way inclined to accede to the requests of the pope. Stephen wrote again, urging by every conceivable means to hasten to his deliverance, but with no better success.

During this time the Lombards, under Astolph, were not idle; his troops advanced through the country surrounding Rome, and for two months laid it waste, sparing neither church nor shrine, and in the early part of the year 755, as before stated, besieged Rome. "In this extremity," says Abbe Fleury, the Catholic historian, "the pope sent into France by sea Bishop George, Count Tomeric and Abbot Vernier, with two letters, one addressed to King Pepin, the other to the princes, his sons, and to all the French, both ecclesiastics and laymen, in his own name and that of the Roman people." Notwithstanding this was the fourth entreaty made by Stephen to the Frankish king for assistance, the latter showed no inclination to render it, and the Lombards continued their seige of Rome and the destruction of life and property in the surrounding country. "The pope at last," continues the Abbe Fleury, in this extremity, made use of an artifice without example, either before or afterwards, in the whole history of the church. He wrote a letter to the king of the French *in the name of St. Peter*, making him speak himself as though he were still on earth. This title was like the canonical epistles, and begins thus: 'Peter, called of the Apostleship of Jesus Christ, the Son of the living God.'" Following is a part of the renowned Third

Epistle of St. Peter, an acknowledged forgery, written by pope Stephen II. in the year 755:

“I, Peter the Apostle, when I was called by Christ, the Son of the living God, by the will of the Supreme Clemency, was pre-ordained by His power as the illuminator of the whole world, the Lord our God confirming it—‘Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ And again, ‘Receive the Holy Spirit; whosoever sins you remit they are remitted unto them.’ And commending His sheep severally to me, His humble servant, and called Apostle. He says, ‘Feed my sheep,’ ‘Feed my lambs.’ And again, ‘Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it; and I give unto you the keys of the kingdom of heaven, and whatever thou shalt loose on earth shall be loosed in heaven.’ Wherefore, all who hearing have fulfilled my preaching, let them indeed believe that their sins are relaxed in this world, by the precept of God, and they will go clean and without spot into the future life. For since the illumination of the Spirit has shone in your refulgent hearts, and you are become lovers of the holy and undivided Trinity, by the word of gospel preaching which you have received, truly your hope of future reward is firmly bound up in this Apostolic Roman Church committed to us.

“And therefore I, Peter, the Apostle of God, who have you as my adopted sons, appealing to the love of you all, exhort you to defend from the hand of the adversaries of this Roman State, and the people by God committed to me, and also to rescue the house where I rest, according to the flesh, from the contamination of the Gentiles, and in a word, beseeching I admonish you to liberate the Church of God committed to me by the divine power, because they suffer the greatest afflictions and oppressions from the most wicked nation of the Lombards. Neither suppose otherwise, most beloved, but trust for certain that I, myself, stand before you as if alive in the flesh, and constrain and oblige you with earnest adjuration. Because, according to the promise that we have received from the same Lord God and our Savior, we have all you, the people of the Franks, as our own among all nations; therefore, I beseech and admonish you, as if in an inigma, and by a strong obligation, I conjure you, most Christian King Pepin, Charles Carloman and all priests, bishops, abbots, presbyters, even all religious monks, and all judges, also dukes, counts and all the people of the Franks, and as if standing present alive before you in the flesh, I, Peter, the Apostle of God, plead with you; wherefore, firmly believe that I address you by the word of exhortation, for though I am absent in the flesh, yet spiritually I am not absent. Since it is written. ‘Whosoever shall receive a prophet in the name of a prophet, shall receive a reward.’ \* \* \*

“Behold, most beloved sons, preaching I have admonished you, if you obey quickly it will bring you a great reward, both to be

assisted with my suffrages, and conquering all your enemies in this life, and living long, ye shall eat the goods of the earth, and without doubt you shall enjoy everlasting life; but if—which we do not believe—you make any delay, or fine device, less quickly, to fulfil this, my exhortation, to liberate this, my Roman State, and the people dwelling in it, and the Holy Apostolic Church of God committed by the Lord to me, and also its prelate; know ye from the authority of the holy and undivided Trinity, through the grace of the Apostleship, which is given to us by Christ the Lord, that for your transgression of my exhortation, you are alienated from the kingdom of God and eternal life.

“But God and our Lord Jesus Christ, who redeeming us by His precious blood, has brought us to the light of truth, and has appointed us the preachers and illuminators of the whole world, give you to know and understand these things, and to settle them very quickly, that ye may speedily hasten to search out this Roman State and her people, or the Holy Church of God committed to me; so that my suffrages intervening for you as for the faithful of His power, He may command to preserve you, long-lived, prosperous and victorious in this life; may cause you tenfold to deserve the gifts of His reward in the life which is to come with His saints and His elect. Fare ye well.”

It is evident that when King Pepin received this epistle, he, in his ignorance and the darkness of the age, supposed it to be a veritable revelation from heaven, sent by the Apostle Peter himself. Consequently he lost no time to fulfil the terms of the “eternal contract.” Summoning all his armies, the king marched toward Rome, and encamping upon the plains of Lombardy, threatened the capital of the enemy with immediate destruction. Rome was now reduced to great distress, having been besieged for over two months. On the appearance of the Frankish armies, Astolph withdrew his forces and hastened to the protection of the threatened city Pavia, as he was conscious his army was not sufficiently strong to cope with the opposing forces. Overtures of peace were soon made by Astolph, and agreed to by the Franks, in which the Lombards delivered up all the ceded provinces, paid one third of the treasures of their kingdom to Pepin, and agreed to give security for the performance of these contracts.

EDWARD E. BRAIN.

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### FROM THE MISSION FIELD.

**Baptisms.**—On July 31st, 1919, at Deseret, London, a baptismal service was held, when one soul was baptized by President James Gunn McKay, and confirmed by Elder André K. Anastasiou.

On August 21st, 1919, at Durham House, Liverpool, one convert, Ernest Loveday, was baptized by Elder Lon J. Haddock, and confirmed by Elder Junius F. Wells. He in his boyhood, and his

father, who died in Ogden, were well known by Elder Wells forty-five years ago in London.

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**Pioneer Day.**—On Pioneer Day, July 24th, 1919, the Sunday-school of the Grimsby branch held their annual outing for the children at Waltham. There was a good muster of children, saints and friends. The weather was fine, and a field was kindly lent by a Mr. Markham. Tea was provided by the school, games were indulged in and a short service was held in the evening, when President James R. Skipworth spoke upon the "Pioneers." All returned after a most enjoyable day.

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**Socials.**—A successful social was held by the Barnsley branch of the Sheffield conference to celebrate peace on Thursday, August, 7th, 1919. A splendid program was rendered by the saints and friends, after which the children were entertained with games.

On Thursday, August 7th, 1919, a successful social was held in Glasgow, at the re-opening of the Mutual Improvement Association. Elder Leonard A. Higgins took charge of the program, which was a rendition of songs, recitations, and instrumental music. Nine young men, with musical talent, accepted special invitations to be present, and added greatly to the success of the evening by entertaining the people.

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**District Meeting.**—The Kent district meeting was held at Gillingham, on August 17th, 1919, when two branches, Gillingham and Sittingbourne, convened. President James Gunn McKay, Sisters Lucia Bennewitz, and Olive Archer were in attendance. There were three sessions. The first was devoted to Sunday-school work; the children rendered their parts very creditably. Priesthood meeting with lady missionaries was held at 4 p.m. Each member of the Priesthood promised to do at least one hour's tracting every month. The evening session was devoted to sermons and short talks, interspersed with appropriate songs. Three brethren were promoted in the Priesthood. The saints enjoyed the occasion and returned home feeling much encouraged.

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**Bazaar.**—On Saturday, August 16th, 1919, at Nottingham, the sisters of the Nottingham branch Relief Society, under the direction of its president, Sister Edith Shepherd, held a bazaar. The hall was tastefully decorated for the occasion. President George Albert Smith and wife, and Elder Lon J. Haddock were present. At 3 o'clock President Smith declared the bazaar opened. Sister Smith was presented with a bouquet of flowers by Hilda Coombs. Clothing and other useful articles were put on sale. The children enjoyed themselves by dipping into a bran box, and there was an amusing side show. Refreshments were served. The Relief Society realized a good sum,

which will be distributed among the poor and needy of the branch.

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**Outings.**—On Saturday, August 16th, 1919, members of the Lowestoft Sunday-school spent a very pleasant afternoon, on the "Denes" by the seashore. Beautiful weather prevailed, and various games were indulged in, followed by a pic-nic. All had an enjoyable time.

The Stratford Sunday-school of the London conference had an outing at Wanstead Park, Monday, August 4th, 1919. Pic-nic, and the playing of games were the attraction. Friends from other branches also joined the party.

The Holloway Branch Sunday-school had an outing at Hampstead Heath on August 16th, 1919. Pic-nic, with interesting games, were the attraction, and continued until darkness.

The North London Sunday-school had an outing at Wayside Park, London, on August 23rd, 1919. Over forty members took part in it, also a few friends. President James Gunn McKay, and wife, two elders, president of the North London branch, and one counselor, were present. After many interesting games and races, tea was served in a cottage under fruit trees, in the beautiful surroundings of the country. Charlie Chaplin was present (an imitation), whose company the children enjoyed very much.

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**Branch Conferences.**—A branch conference was held in Clayton, Leeds conference, Saturday, August 23rd, 1919. Gerald Craven was sustained as superintendent of the Sunday-school. Henry Craven was ordained a deacon by Elder Junius F. Wells. Sister Florence Ennett was released as organist with a vote of thanks for her faithful services. Sisters Evelyn Craven and Florence Balme were sustained as organists. A solo was sung by Florence Balme. President Leonard H. Whipple spoke on the words of Christ to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."\* A duet was given by Sisters Ada Kershaw and Evelyn Craven. Elder Junius F. Wells finished the conference with a beautiful sermon that was accompanied by the convincing power of God.

A branch conference was held in Halifax, of the Leeds conference, on Sunday, August 24th, 1919. A good priesthood meeting was held at 10:30 a.m. The afternoon services were well attended, fifty-four being present. Opening prayer by Elder H. Kershaw. Sacrament was administered by Brothers F. Palfreyman and George Cook. Florence Harpin sang a solo. Sister Lucy A. Walker, president of the Relief Society, reported it in a good condition. Superintendent George Smith reported the Sunday-school work, and earnestly encouraged all the saints to support this grand organization. Percy Cook, not able to be

present, requested his first counselor, Sister Esther Reynolds, to report the Mutual. Ivy Shaw and Mary Walker sang a duet. Elder Junius F. Wells and President Leonard H. Whipple were the speakers. Benediction by Elder Reginald H. Sanders. At the evening services, after the opening exercises, Sister Isabella Kershaw and Clara Briggs, who had spent a week doing missionary work in Halifax, bore a strong testimony of the gospel, and of the great joy they received in their labors, which met with much success; for as they visited from door to door tracting, everybody showed them sincere respect and they were truly thankful that they had accepted the call for the week's mission. A quartette was beautifully given by Florence Bland, Ivy Shaw, Florence Walker, and Edward Dawson. Elder R. H. Sanders gave a splendid talk, showing the difference between the doctrine of Christ and the churches of to-day. President Whipple spoke on the great apostasy. Elder Junius F. Wells delivered a sermon that filled the hearts of all hearers with joy to hear such great eternal truths. Benediction by Elder E. Balme. One hundred saints and friends were present.

Two sessions were held at Chorlton-on-Medlock, Manchester, August 24th, 1919. There were in attendance: Elder Thomas M. Wheeler, from Liverpool; Conference President Walter Roberts, and Branch President B. W. T. Norman. In the afternoon, recitations and songs were given by the children, and an address by Elder Wheeler. Brother Norman also related some interesting stories for the children. At the evening session, the local authorities were sustained. President Roberts gave a splendid discourse on the gospel. Elder Wheeler read from Matt. 7: 15-20, spoke interestingly of some of the fruits of Mormonism; urged the saints to be faithful in doing their duties. Both meetings were well attended.

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### DIED.

PALEY.—Sarah Green Paley, on July 26th, 1919, at Sheffield. Sister Paley was born at Philadelphia, Penn., U. S. A., and was baptized 7th September, 1897, by Elder Simeon Walker, and confirmed by Elder H. C. Jacobs. Sister Paley lived and died a faithful Latter-day Saint.

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